# Europe and Its Mortal Enemy:
# Four Speeches on the Bolshevik Problem

**by Alfred Rosenberg**

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## Forward

Below, we are publishing in their entirety four fundamental speeches by Reichsleiter Alfred Rosenberg from recent times on the Bolshevik problem - the first contribution is an excerpt from the speech delivered at the fourth Reich Labor Conference of the Office for the Promotion of Literature, held in the presence of the Führer's Representative for the Entire Intellectual and Ideological Training of the NSDAP and the Reich Office for the Promotion of German Literature; this is followed by the speeches from the last three Reich Party Congresses.

**- The Editor**

# Germany as a Bulwark in Eastern Europe

The struggle against Bolshevism has become a matter of decisive importance not only for Germany, but for all of Europe - for years now, we have all increasingly felt that what is unfolding in Eastern Europe is, in a way, a decisive symbol of the decline of an entire era; these flames that have flared up there and are spreading throughout the world did not appear by chance, but are the result of conditions that our movement must investigate and understand, because they have brought this phenomenon to bear both politically and militarily in Germany.
What we have been learning about the individual facts of this situation for years is humanly shocking and politically dangerous; it is not for nothing that the Führer has already twice placed the Reich Party Congresses in Nuremberg under the banner of resisting the world Bolshevik movement, since it was there that these political causes and ideological conditions have been presented before the whole world. However, it is only natural that at a party congress, where so much must unfold before people's eyes, exhausting this topic seems quite impossible, and that is why I believe it is the duty of all those institutions dedicated to the study of world politics, history, and the relevant literature to continue exploring these problems ever further and more deeply.

The current explosions in world politics cannot be explained by causes that are only a few decades old, but rather, this is an eruption whose underlying conditions can likely only be approached through the study of many centuries and their development.
There was once a time when it seemed as though this vast expanse in the heart of Europe could be subdued; that was around the time when the Normans roamed the world and some of them established state centers in Kiev and Novgorod.
In the ensuing development came the Tatar invasion, and for two hundred years the entire eastern plain stood under the rule of a foreign people - Dostoevsky once resignedly declared that this two-hundred-year-long defilement of the Russian people had so utterly destroyed their sense of dignity and honor that one could hardly expect anything from this society, even up to the world of the 19th century.
Dostoevsky was a man who always believed, with a sincere and profound love, in the future of his people; he could certainly find many reasons for this belief, for apart from all these humiliating events that had taken place, Moscow once had the strength to carry out a massive colonization effort in Eastern Europe, which would gradually open up an entire Asian continent to European influence - and yet, there was no unity either in the old Russian government or among the revolutionaries opposing that government; one truly cannot portray it as though the historical blame lay solely on one side.
The Russian government of the past was an Asian despotism; over the centuries, however, it had been infused with a great deal of European influence, with Dutch, Germans, and French people coming to Moscow and St. Petersburg in large numbers time and again as leading figures; they brought European concepts of statehood and other European influences, and endeavored to create a coherent organism out of this vast, formless mass - they succeeded only in part.
On the other side, revolutionaries had been rising up against this tsarist regime for centuries, though not as a unified force, but rather a motley crew; in part, they were dreamers who, influenced by European forms, saw only despotism in the tsarist regime, and had been taking a revolutionary stand against this despotism for years. These dreamers of Europe in the East had to ally themselves with dark, chaotic forces that they had never actually controlled politically, and that they probably did not know at all on a human level -

thus, on both sides, there is present both European thinking and a chaotic sensibility already foreshadowing Bolshevism, and while the best Russians did indeed rebel against despotism, they all harbored an inner fear of a violent overthrow.

Pushkin and Dostoevsky repeatedly asked themselves with fear what the consequences of such a collapse would be, and Dostoevsky, with his prophetic clarity, predicted this development in a single sentence in his “Demons” - he said that if one were to ask what would come after a revolution in Russia and who the future rulers would be, one could answer: the future rulers in Russia would be unemployed lawyers and insolent Jews.

Dostoyevsky had seen something else as well; he knew that this Russian people, whom he himself liked to portray as a people chosen by God, were inwardly in no way prepared for this hoped-for role; he knew only too well that virtually everything was lacking when it came to overthrow an existing structure and to build a new, vast empire based on new ideas - for all his love for Russia, he nevertheless understood deep down the harm of this presumption—this desire to instruct, indeed to redeem, the entire world—and coined the immortal phrase: give a Russian boy a map of the starry sky, and he will bring it back to you corrected the very next day; he simply meant to say that this inner arrogance—this desire to correct and teach the whole world—is present everywhere, that peoples do not understand at all what centuries of effort are required to comprehend, construct, or add to a star map or any other great endeavor: today’s Russia, after all, displays the development of these traits on such a scale that even a Dostoevsky could never have imagined it.

Some time ago, I read the travelogue of a German engineer in the Soviet Union, and he recounted the following characteristic details: he had taken up residence in a larger city in the south of the country and was now riding the passenger elevator to his room in the hotel - there, the elevator boy asked him: “Do they have things like this in Europe, too?”

That was and is, I believe, the attitude prevalent everywhere today in the hermetically sealed USSR: they preach to these poor, ragged, and destitute people that what they are given—an elevator or a subway—are virtually wonders of the world that have no parallel in the degenerate capitalist world of Europe; thus, on the one hand, this people is raised in neglect, yet at the same time they are filled with a sense of messianism, as if it were called to instruct and redeem the entire world - we are witnessing a truly unique spectacle in history, in which the most foolish and neglected presume to want to instruct the wisest and best.

This is the world-historical situation in which we live in today, and it is tragic that there are European minds who fall for this great swindle, which is being run by the Jews: the Dean of Canterbury, who recently traveled through Spain, has now also gone to the motherland of the Soviet idea, to Moscow, and there he was shown a number of propaganda facilities; he returned to England enthusiastic and presumably declared once again from the Christian pulpit that the USSR is the bastion of freedom - one can see that the softening of the brain is very advanced.

But these examples are not isolated, for you know that in almost every country a band of adventurers, criminals, and demagogues, along with a large group of outdated intellectual entities, has joined forces to exploit every weakness of this age and place themselves at the head of a revolt - thus, this struggle has indeed become a global struggle; it has always been a global struggle; but today it is so vast and so dangerous that every person in every nation must indeed be made aware of this phenomenon.

However, when we speak of Germany here, there is something we must not overlook - between Germany and the Soviet Union lies a whole ring of other independent states, and these states all once belonged to Russia; when the Bolshevik Revolution began, it proclaimed autonomy for all the peoples of Russia, including the right to secede from the Russian Empire, and the Finns, Estonians, Latvians, and Lithuanians made use of this right and these opportunities, while the Poles were already well on their way to founding an independent state.

These secessions, taking advantage of the opportunities presented, have become a part of Europe and a part of the struggle for Europe; even if these peoples may have spoken ill of Europe, especially of Germany, and committed many evil deeds, the fact that they turned their faces toward Europe during those decisive days of 1917–18 is a historical act whose implications our time is probably not yet able to properly assess, and which only a future era will be able to properly evaluate, for it has spared Europe from bordering directly on the Soviet Union - they have, as it were, become a dividing wall behind which the Bolshevik tide is seething.

Even though Moscow sends its agents and agitators throughout the world, this separation has prevented direct border contact between Germany and the Soviet Union; had these peoples not turned toward Europe, the fate of the Ukrainians, the Rukasians and the peoples of Asia would have befallen them - that is why I believe that when speaking of the East, one should not speak only of the German East, but of the East and the Eastern peoples in general, who serve as a barrier against the storm surges of the Bolshevik regime.

When we consider the problems of the East, we should by no means speak narrowly of Germany alone and its concerns, but understand that this global struggle is a European issue for all peoples, and that these peoples, who once broke away from the Bolshevik movement at a critical hour, somehow—despite the many difficulties that exist— still belong to Europe, and that they, often unconsciously, are also engaged in the struggle for Europe.

The National Socialist movement must also carry this realization with it so that it does not become petty and narrow-minded in the struggle for itself, and that it never forgets our venerable continent, its great culture, and its great past; this may reinforce that consciousness which has carried and strengthened us time and again from the very first days of our movement and has today become a glorious consciousness shared by all of us, by many millions.

Everyone should deepen this consciousness in their work and carry it out to ever wider circles: Germany has the mission today to be the sentinel of European culture.

# Bolshevism as the Work of a Foreign Race

**Speech delivered at the Reich Party Congress in Nuremberg on September 12th, 1935.**

Amid the great upheavals currently affecting the lives of nearly all peoples across the globe, it has generally been overlooked in assessments of Marxism as a whole that this Marxist movement—and specifically its most consistent manifestation, Bolshevism—does not constitute an economic theory, but rather a political movement in the service of a particular worldview; at the same time, this Bolshevism—which stirs up certain sentiments among specific segments of the population within most states—and the totality of these sentiments and its political-ideological relationships—not economic theory—constitutes the truly characteristic feature of the struggle of communism.

A profound saying expresses a decisive truth: the philosophy a person chooses depends on the kind of person he is; if, amidst collapsing social orders and terrible social crises, millions see salvation in communism, we cannot regard a large portion of these millions as conscious bearers of the communist worldview, but must see in them mostly healthy people, led astray only by despair and the agitation of others - it is clear, however, that the leadership of the communist movement are representatives of the communist worldview, and must be judged by its standards.

Taken purely negatively, the fundamental rejection not only of certain denominations, but of religion in general, together with the denial of a national value system, constitutes a worldview that literally contradicts everything from which the cultures of all the peoples of Europe—and not only of Europe—have emerged.

A fundamental religious sentiment, independent of any specific dogma, has always been the bearer of great values and a source of strength in times of difficult decisions; the spiritual values of a nation constitute the very substance without which neither true religion, nor art, nor research—indeed, no culture at all—seems possible - if such a rejection is no longer limited to a few writers, but begins to take hold of millions of people, then this is a sign that we no longer live in an era where a compromise can be reached with the communist movement; rather, we must—and the National Socialist movement has done so from the very first day of its existence— face the fact that we have reached one of the decisive turning points in European—and not only European—history, a turning point that as such has occurred in the past for many peoples and has not infrequently led to the downfall of those peoples, and thus of their cultures.

The superficial cliché that a people as great as the German, the English or the French could not perish from the earth is the most cowardly way of trying to evade a great human and political decision; peoples who, due to a lack of ideas and weakness of character, cannot find an answer to the decisive question of their time will eventually be forced to do so amidst the storms of our era, and if no strong defenses arise, they will perish, just as Rome and Athens once collapsed under the onslaught of freed African and Phrygian slaves and, despite the later infusion of fresh, healthy blood, never regained their former creative power.

The storm of the underworld in our day bears the same appearance as the threat to the ancient world of old - the form of the threat to the peoples in the 20th century bears the name of Bolshevism.

For those with deeper insight, it is no coincidence but a naturally inevitable phenomenon that the bearers and advocates of a movement that is anti-European to its very core are themselves not Europeans: Karl Marx was neither German nor an assimilated Englishman, but rather, as the descendant of a rabbi, a

foreign Jew who, lacking even a shred of understanding for the truly formative forces of the European peoples, did not—out of an innermost instinctive necessity—conceive a system of healing and reconstruction during a great social crisis of the dawning machine age, but instead erected a social and ideological edifice which was intended to perpetuate the divisions that had arisen in order to then present these divisions as necessary and unchangeable.

Marx saw that the technical age had come upon the world, and that social upheaval was necessarily bound up with it; he, along with his followers from the increasingly racially degenerate metropolises and an international swarm of Jewish orators and writers, then came together to create social dogmas for the desperate people of an age who, through their alienation from the soil and the landscape, had been deprived of the standards by which to judge the new doctrine of doom.

To understand the world-historical phenomenon of Bolshevism, one must realize that parasites exist not only in plant and animal life but, to speak quite soberly and scientifically, also in human existence; furthermore, one must recognize that parasites do not arise from external influences or the effects of their environment, but rather the opposite: that this parasitism constitutes the innate and subsequently cultivated characteristic peculiarity of plant, human, or animal life forms - when many rulers of the past, out of personal greed for power, employed Jews as moneylenders and tax collectors, they did so based on the already proven observation of their capacity for exploitation; however, the Jews did not acquire this capacity for exploitation by being employed as usurers, but rather, since they were known as parasites, they were used as such: a leech does not acquire its ability to suck blood by being placed on the skin, but is instead placed on the skin because its blood-sucking power has been observed.

This characteristic parasitic trait, which is never concerned with creative work but only with exploiting the strength of others, is the blood-based nature of the Jew, enshrined in his so-called religious law; the Jewish Talmud, a formative force for Judaism throughout the centuries, provides a clear answer to the question of the Jewish essence even for those who do not delve deeply into the matter.

The Talmud explains that whoever wishes to be wise must concern themselves with monetary legal matters, for there is no greater pillar in the Torah (i.e., in the Old Testament), and that they are a gushing spring (Baba Batra F 173b); at another point, the Talmud recounts that a great rabbi walked among tall ears of grain and spoke to them: “Just keep swaying away; business transactions are preferable to you.” (Yevamot 63a); it is explained that the commandment “Thou shalt not steal” refers, according to the Scriptures, only to the theft of human beings (Sanhedrin 86a); it is further reported that Canaan recommended four things to his sons: “Love one another, love robbery, love debauchery, and never speak the truth.” (Pesachim F 113); finally, as a supplementary motto for the entire spiritual and political stance of this parasitic doctrine, it is stated as a religious law: “If you go out to war, do not go out at the head, but go out last, so that you may be the first to return; align yourself with the one to whom fortune smiles.” (Pesachim F 113a.)

Whoever has grasped this essence—namely, the immutable tenets of Judaism, for it was not the Talmud that created the Jew, but the Jew who created the Talmud—will be able to observe that the economic, political, and cultural effects of every manifestation of Jewish influence remain consistent everywhere; even what we have witnessed in recent years and decades in terms of cultural subversion, economic corruption, and political incitement finds its “religious” justification everywhere in the Jewish religious code, even when Jews profess their “assimilation.”

Bolshevism, viewed in a broader, global-political context, is the ultimate consequence resulting from the penetration of Judaism into the culture and politics of European states - at first, parliamentary democracy

appeared as a desirable political state, being originally conceived in a magnanimous spirit and, in relation to one's own compatriots, was associated with natural, liberal legislation; however, the extension of these rights to a completely foreign race was bound to entail the most catastrophic consequences, for under freedom of opinion—which was natural to a responsible Englishman or German—Judaism understood the freedom to introduce ideas hostile to Europe into the economy, culture, and politics of the state, and the Jewish world press has for decades been an instinctive and conscious precursor to the creation of a mental state that gradually recognized no distinction in values, ultimately completely blurring the difference between a criminal against a people and a man of honor.

Of course, within every nation, healthy counterforces resisted and opposed this influence, but around the Jewish center there gathered, to an increasing degree, those segments of the population who had been plunged into despair by an unjust social policy and by a lack of understanding toward a working class betrayed by fate, who were no longer able to cope with the problems of a new existence; as economic and political crises continued to unfold, Judaism was driven ever forward by its instinct and, by its very nature, drew the ultimate conclusions from a freedom falsely granted to it.

As the nations bled from a thousand wounds, the Jewish parasite then threw itself upon these wounds out of an inner necessity and sought, as Marx had done theoretically, to tear these wounds ever wider in practice - it was therefore a natural necessity that, throughout the Bolshevik movement without exception, the Jew stood—and still stands today—as the instigator of the revolts against European culture: the Hungarian Soviet Republic, with its sadistic, cruel persecution of all people of honor and religious leaders, was a purely Jewish affair; we have all witnessed the Soviet Republic in Munich and know that this, too, was orchestrated by a handful of criminal Jews with the aim of breaking all remaining national resistance in Germany and systematically carrying out the extermination of the ever-hated German blood; wherever Bolshevik agitators are captured in Poland, 90 percent of them turn out to be Jews, mostly members of the Jewish "Bund"; finally, the preparation for Bolshevik rule in Russia was likewise 90% a Jewish work of destruction, and those leaders of Bolshevism who were not Jews did not and do not even today belong to the European family of nations, but are children of the steppe, like Lenin, or sick, half-mad, unrestrained creatures. But even Lenin himself was almost exclusively driven by Jews; his biographer (Henri Guilbeaux) recounts Lenin's preparatory work in Switzerland, and there we see almost exclusively Jews directing this preparatory work, even though the Kalmyk[1] Lenin undoubtedly possessed the most ferocious anti-European fervor.

It appears characteristic—and of decisive importance for the National Socialist worldview—that Bolshevism did not take root among the overindustrialized peoples of Europe, as it theoretically should have, but rather in the agrarian country of Russia; this demonstrates that it was not the economic situation that was decisive, but rather the absence or presence of racial character resistances - at decisive moments when Germany threatened to sink into chaos, very young students and veteran front-line soldiers rallied to prevent this ultimate catastrophe, yet when the hour of destiny struck for the soft and decayed Russian people, the wild, stirred-up steppe blood that fell under Jewish leadership proved, in terms of power, stronger than the Russian-European forces; thus, one-sixth of the globe witnessed the founding of a Jewish-dominated world empire which, despite all the current torments and the extermination of millions through hunger and terror, has always posed an immediate threat to European cultures dating back thousands of years: the parasitic principle of the individual usurer became the foundation of a state system.

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[1] A Mongolian people with a substantial presence in Russia. - The Translator

Over these eighteen years, the very press that one would have expected to be a mortal enemy of Bolshevism—the Jewish-capitalist press—has championed this Bolshevik dictatorship; Bolshevism supposedly raged against capitalism and the capitalist social order, yet the world's newspapers in New York, Berlin, and other cities—insofar as they were under Jewish leadership, and they were often 90 percent under Jewish management—outdid one another in their depictions of the glories of the Jewish terrorists; they all strove for close cooperation with Soviet Judea as the stronghold of their rule.
And even if, in the great struggle, the Zionist movement could not always be involved in the Soviet state, even if, theoretically, Bolshevism opposed Jewish-nationalist Zionism, the Jewish people of the entire world were nevertheless aware that the Jewish dictatorship in the Soviet Union had become a means of pressure to further strengthen Jewish influence in all other states - when the president of the World Zionist Organization traveled triumphantly to Palestine for the first time after the war, he declared in a speech in Jerusalem—the words of which all peoples had every reason to heed—the following:

*"We told the leading politicians (in England): we will be in Palestine, whether you want it or not; you can hasten or delay our arrival, but it is better for you to help us, for otherwise our constructive power will turn into a destructive one that will set the whole world in turmoil."*

**- "Jüdische Rundschau," No. 4, 1920**

The Jewish president intended to convey that if England had not yielded to the Jewish community's desire to establish a global political center in Palestine, the Jewish community could have exerted such pressure elsewhere that the entire world would have been drawn into a Bolshevik upheaval.
A year later, at the Zionist Congress in Karlsbad, the Zionist leader repeated these threats once more, declaring that England had understood better than any other nation that the Jewish question loomed over the world like a shadow and could "become a tremendous force for construction and a tremendous force for destruction" ("Jüdische Rundschau," 1921, No. 72); nearly another year later, the same Zionist leader spoke in threatening terms to the British government in Oxford, since the fulfillment of the Palestine promise was not proceeding quickly enough:

*"...a broken promise might perhaps be more costly than maintaining an army in Palestine - the larger an empire is, the less it can afford to break its word, and I do not for a moment believe that the British government or the British Empire could commit such an act."*

**- "Jüdische Rundschau," No. 20, 1922**

A bridge from these threats to a better understanding of Bolshevism was built by a very well-known Zionist writer who had traveled through the Soviet Union and who, in 1921, was able to triumphantly write in Germany for the Twelfth Zionist Congress in Karlovy Vary, Czechoslovakia:

*"Anyone fortunate enough to have absorbed the fundamental experience of Soviet Russia with heart and mind could not help but become acutely aware in Karlsbad of the striking parallel between Moscow and Zion."*

**- Artur Holitscher in the "Neue Rundschau," November 1921**

Zionism and world Bolshevism, however different they may appear from the outside, are two instruments in the hands of a pan-Jewish-led world policy, designed to realize Jewish goals through capitalist methods in the democratic West and through Bolshevik terror in the European East, by inciting the soldiers and workers of all nations, and by leading the nations toward a state that Judaism, over the course of the last sixteen years, has already deemed itself so close to that it has sometimes, out of carelessness, let the final veil fall - on the occasion of the Jewish New Year in 1928, a leading Jewish publication in Switzerland triumphed as follows: the parable of Joseph and his brothers is unfolding, magnified to gigantic proportions, beyond the world's oceans: the Jewish laborer in America has become "a ruler in the mightiest empire on earth"; the American immigrant, the "stone the builders rejected, has become the cornerstone"; Ahasver[2] gazes dreamily at the apocalyptic image of the countless Babylonian (!) towers rising into the clouds on the banks of the Hudson, and knows that "the Jews have grown from ghetto dwellers into the greatest builders of all time" - in this, one recognizes the counsel of the Lord.
Ahasver further sees the small, world-dominating island of Albion; there he sees his people Israel "rising to become celebrated masters of statecraft", and recognizes "the ultimate purpose of this phenomenon"; he pulls back the curtain on the future and beholds "a mighty Judaism in the heart of Asia, celebrated as a helper in the resurrection of the Chinese colossus, whose giant shadow falls over the entire old world."
Triumphantly, the "Jewish Press Center Zurich" adds to this outpouring:

*"Israel has become one through its dispersion, yet the spiritual axis of humanity will be Jerusalem."*

**- "Jewish Press Center Zurich," No. 511**

One could hardly ask for more in black and white terms than this outrageous Jewish triumphal song, which prophesies Jewish rule over America and England, which envisions the conquest of ancient, venerable China through money, and finally sees Bolshevism as a further lever of power for universal Judaism, concentrated in Jerusalem.
A German Jewish newspaper, in turn, declared in the midst of the already growing National Socialist movement, verbatim:

*"...Our struggle is not only for our existence, but also for the preservation and development of our entire Jewish being, for our omnipotence, which was taken from us 2,000 years ago."*

**- "Leipziger Israel Familienblatt", 1926, No. 3**

Judaism has thus spoken out clearly and unequivocally, just as it has always triumphed when it believed itself close to the goal of its desires - but it has, as we National Socialists are convinced today, triumphed too soon! With the victory of the National Socialist movement, Judaism, which was on the verge of world domination, has suffered its strongest counterattack: with it, Bolshevism and Marxism as a whole have been overthrown in Germany, and must never rise again on the soil of Hermann the Liberator, Frederick the Great, and Adolf Hitler!
Yet while we proudly profess this for Germany, we know from the depths of our understanding that this global Bolshevism cannot be suppressed by the law alone, and that the communist movement cannot be

[2] A name given to the folkloric figure of the "Wandering Jew". - The Translator

successfully combated by lawful means at all without taking into account the Jewish question—the influence of the Jewish people as a whole in the world - anyone who believes they can master the Bolshevik danger solely through theoretical considerations and the use of purely state power will inevitably fail; rather, it is necessary to let the history of the last one hundred and fifty years pass before our eyes once more and determine where the disease originated, and how wounds were inflicted upon the bodies of the various peoples; it is then that the observer will have to conclude that these hotbeds of disease became a playground for all the criminals of the earth, but at the same time also a breeding ground for hysterics, epileptics, pathologists, and the mentally ill of every kind.

These maladies can only be overcome through a new worldview, and through a strong will that will give an unshakable force to this newly acquired insight: it is not class struggle that is an eternal necessity in the life of nations, but rather that every culture and every statehood arises only from healthy blood and from a strong character bound to that blood; it is not the "United States of Europe as a preliminary stage for the United States of the World," as Trotsky prophesied as the outcome of the 1914 war, that can be the ultimate goal of a salvific development, but rather, only the deepest awareness of the necessity of genuine nation-states can overcome the dangers of our time.

When the Jewish-influenced Lenin declares that the state in itself is "the result and expression of the irreconcilability of class antagonisms," we believe, contrary to this dangerous narrow-mindedness, that the idea of the state for a European people signifies precisely the inner overcoming of the existing antagonisms of life. The views of Lenin and his comrades are not questions that the world can still debate in its current state; it can no longer make compromises with them, and only in ideologically well-founded intransigence can the guarantee of a lasting victory lie.

We believe that the National Socialist movement has set an example here for all other peoples - from the very first day, National Socialism has been uncompromising toward Judaism and Marxism in all its forms; it has had the courage to look squarely at the great question of our century and to wage, in deed, a struggle full of sacrifice that has ultimately led to victory. Everything that was healthy in Germany, despite all initial reservations, admired precisely this strength of character in our movement; that is why the best among us have joined us, and with whom we were able to defeat the global threat.

But we know that this danger still exists for many peoples and states: we know that, thanks to the assistance of the world's competing states, Bolshevism has today transformed from a purely propagandistic threat—from the danger of economic incitement and political revolt—into an immediate military threat; we know that the worldview of the political underworld today has at its disposal a fanatical Red Army, officially designated as the protector of this underworld, and that in the consciousness of the multitude of peoples oppressed by the Soviet Union, there remains no other way out than to submit to its current Jewish leadership - in the diplomacy of Bolshevism, in all its commercial missions as well as in the truly decisive political centers in Moscow, Judaism reigns today just as it did in the past, even if, due to an inherent lack of organizational ability, it has had to delegate many tasks to representatives of other nationalities (military organization, administration, etc.).

As the "Jewish Press Center" in Zurich triumphantly proclaimed, the Jewish global threat is directed against the great peoples of the Far East; it is directed against America, where it is raising a permanent black army; it is directed against the cultures of Europe, and above all it is directed against National Socialist Germany, in which world Bolshevism rightly sees as its irreconcilable enemy.

Contrary to certain insinuations, National Socialism will not deviate one iota from its program and its stance - against the insolent call for perjury and mutiny from the Moscow Communist International,

which threatens all peoples, we set forth the hope that the world will not yield to the universal agitation against the German Reich, for it could then easily sink into a communist bloodbath itself: whoever fights against Germany today makes himself an ally of Bolshevism.

We hope that the struggles of our time will give rise to organically defined nation-states, and that these nation-states, rooted in their own essence, will form a system to safeguard all that we proudly call European culture, to secure the necessities of life for the white race, and to demarcate the living spaces of this white humanity vis-à-vis the valuable races and peoples of other continents.

However these other peoples may shape their destiny, we are nevertheless of the proud conviction that with the defeat of communism and the elimination of Jewry in Germany, a new epoch in the history of nations has begun; with this, the World War will have acquired a deeper meaning as a purifying crisis in the life of nations, as an obligation to assume deeper responsibility toward the past and future of all creative peoples, and to strengthen the fabric of respect for the honor of one's own people and other nations; with this, all the dross left behind by a difficult time in the past will be able to melt away, and out of struggle and threats, a rebirth of our sorely tested Europe—which is welcomed and sought after by Germany—will begin.

# The Decisive Global Struggle

**Speech by Reichsleiter Alfred Rosenberg at the Party Congress in Nuremberg in 1936.**

While the finest youth from all nations engaged in chivalrous competition in the service of the great ideal of peace at the Olympic Stadium in Berlin, many nations were shaken by terrible social and political crises.

In the birthplace of the Olympic Games, the state was compelled to take decisive action to spare Greece the fate of the peoples of the Soviet Union[3], while in other countries, hostile groups were gathering with ever-increasing menace - on the Iberian Peninsula a bloody civil war was raging, the likes of which world history, with the exception of Russia, has never witnessed in such ferocity; the Spanish people had split into two factions and, driven for years by Bolshevik criminals, were raging against themselves, against all that was great in their past, and against the tasks of their future. This fate of the two warring parties in Spain, in turn, has reignited passions among other peoples; we do not know what terrible conflicts the future may yet hold, but the great conflicts of our era have begun, and are unlikely to be resolved through a "democratic" settlement.

These undeniable facts expose as lies all those who, in their self-righteous arrogance, have for years sought to convince us that while terrible conditions might be possible in distant, uncivilized Russia, they could never exist in "highly cultured Western Europe"; these old guardians of world politics had not grasped—and some still have not grasped to this day—that the seeds of decay enabling Bolshevism to carry out its destructive work were not and are not confined to the territory of the USSR, but are at work in all the world's major cities - every major city, whether Paris, London, Madrid, or Canton harbors millions of people who, driven to despair by social hardship, are inwardly virtually primed to follow the enticements of unscrupulous Bolshevik seducers, and moreover, the world's major cities are home to hundreds of thousands of rootless intellectual demagogues and adventurers, always ready to place themselves at the disposal of destructive propaganda; added to this is the fact that the Soviet Union, as a vast state, already finances and organizes its subversive policies with hundreds of millions of marks - thus, no single people who watches this activity passively and without a plan can claim to be safe from Bolshevism.

We stated here a year ago that, whatever form a people's struggle for existence may take, no single nation can avoid the struggle between Marxism and nationalism that confronts everyone today; however, we did not first observe this just last year, but have maintained this for sixteen years - when the Führer began his struggle, it was marked by the passionate attempt to save the German people from their ruling traitors, but at the same time, it was recognized that this was a global struggle of the greatest magnitude; that the Bolshevik phenomenon was not a random occurrence, but a general mental illness, and, in its political aspect, a global conspiracy.

During these years, the National Socialist movement declared that a theoretical and practical recognition of the Soviet International and its leaders would inevitably lead to the moral bankruptcy of those who claimed to represent Europe; in the "Völkischer Beobachter", as the movement's central organ, warnings have appeared continuously throughout these years.

We have consistently denounced the attempts at fraternization taking place between the governments of the November Republic and Soviet Moscow, and between the Jewish Bolshevik and the Jewish

[3] Referring to the Fourth of August military coup and regime change. - The Translator

big-capitalist press; the National Socialist movement opposed Walther Rathenau's attempt to bind Germany to Soviet Judea through the Treaty of Rapallo, and in 1926 the "Völkischer Beobachter" waged a bitter struggle against the Berlin Treaty concluded at that time, which, with its neutrality clauses, was concluded solely in favor of the Soviet Union.
The terrible events in Spain have now vindicated the entire National Socialist policy in a way we did not wish for in the service of preserving Europe; this terrible slaughter of the best parts of the Spanish people, the destruction of everything that must have been sacred to Spain from its past—all of this compels all of Europe to reflect more deeply on its fate - for this reason, the 1936 Party Congress of the National Socialist German Workers' Party is once again marked by Bolshevism and the global Jewry that organizes it; as tirelessly as before, the NSDAP, representing Germany, must today warn the peoples of the world and point out facts which we, having the great struggle behind us, perceive much more clearly than those who have not yet fought through the great decisions of our time.

The development of a Bolshevik revolt is characterized by an extraordinarily remarkable course: although the consistent pattern has not always been visible in every instance of attempted coups, the lines of action are the same everywhere, whether we observe them in Moscow or Madrid, or trace their course in the Hungarian or Munich Soviet Republics.
The World War has shaken all nations to their core; it has driven millions to despair, and this political and social despair—brought about not least by a capitalist way of life hostile to the people—formed the starting point for the intensified propaganda of the Marxist-Bolshevik doctrine.
In every corner of society, enthusiasts emerged who spoke of humanitarian ideals, of a world republic, of a classless, just social order, and much more; they were joined by conscious conspirators who knew how to exploit both the plight of millions and the rhetoric of the enthusiasts while also, funded by long-established Jewish centers, paying new agitators to stir up unrest; these systematically orchestrated yet seemingly random general strikes, small coups and military uprisings ensured that a genuine national community could not take shape, and instead led to passions being repeatedly stoked, the rage of the oppressed segment continuing to grow, and eventually a small coup column swelling into a massive military-political movement.
Such victories by masses of millions, of dreamers and conspirators, were usually followed by a brief transitional period of government by these very same world democrats and fantasists. The half-Jewish windbag Kerensky remains for all time a symbol of this state of affairs - as both a dreamer and a vain demagogue, these very qualities made him a leading element of the disintegration; he rose to the forefront of the uprising and, under his transitional cabinet, the rise of armed and self-organizing criminality then took place.
The release of all prisoners from the jails, whether criminal or political, is always the first sign of a Marxist uprising; the thousands of released convicts are then armed by the victorious revolution, and these armed men then slip from the grasp of the gesticulating democrats to form the bloodthirsty storm troopers; the talkers of humanity and world brotherhood are then so compromised by murder and acts of violence that they can no longer return to the nationalist camp, and they are thus forced to join the rule of the red revolt, where they are tolerated for a time and then shot or hanged at the first sign of hesitation - the elimination of democracy, along with its now-useless ideas, is then the systematically initiated new phase, and the bloody civil war, from which there is no turning back, is the decisive turning point even for the people, who must either submit to the criminality of the big cities, the adventurers, and thee

conspirators from all over the world, or must prove in a final test whether it is still capable of opposing the forces of ruin with a new political idea, combined with military power.
It would be superficial and wrong to attempt to construct a purely abstract so-called "laws of world politics" in the face of this consistent development; certainly, some developments are intrinsically rooted in human temperaments and specific circumstances, but the systematic implementation of revolutionary tactics—the creation of precisely such specific circumstances as we have witnessed in recent decades—is inconceivable without central direction - what has now become clear even to the most obtuse observers in the Spanish conflict is that the direction of Bolshevik combat methods from Moscow has been the case in all revolts over the past twenty years, not always as tangible as after the Bolsheviks' establishment in Spain, but it has always been present as the central planning of world Jewry.
We, too, have pointed this out with tireless energy since 1919 - against all reservations, we mustered the courage, in the midst of a great defeat, to attack this world Jewry and its rule in Germany as well, because we were convinced—and are still convinced today more than ever—that Bolshevism in this form would not have been possible without Jewish direction; that without this Jewish guidance, we would have witnessed very diverse social revolts.
We did not need the activities of Jewish emigrants in Spain, who staged a veritable witch hunt against any Germans known in Madrid or Barcelona, to prove this; we did not need the Jewish murderer who shot our national leader in Switzerland[4] and was publicly praised and defended for it by the Jewish newspapers to prove this - rather, we have seen the workings of Jewry in the Soviet Union and in Germany with our own eyes, and many of us have long been concerned with this Jewish problem, so that the outbreak of Jewish madness in the world appears only as a confirmation of what connoisseurs of the Jewish nature have been asserting for decades, indeed, for centuries.

When Dostoevsky explains in one of his works that, at the end of the current development, "insolent Jews" would stand as rulers in Russia, he had succinctly predicted what became a fact there and what will become a fact everywhere if the peoples continue to submit to these constant challenges without protest.
Of the numerous political memoirs of our time, we know of only one example where a diplomat had the courage to call things by their proper names - this diplomat is the former British ambassador to Berlin, Lord d'Abernon.
In his memoirs, he has pointed out more than once that the Jewish element is dominant in the Soviet Union and continues to grow stronger; he has further written that it is precisely the prominent Jews in Germany who expressed sympathy for this Soviet state and its Jews; things were always "played close to the vest," as a former prominent Jewish newspaper in Berlin aptly put it many years ago.
In our struggle, we have never grown weary of pointing out that all these Jews who gathered in Soviet Russia at the outset—such as Trotsky, Zinoviev, Litvinov, Stakhanov, Zverdov, etc., were not there by chance, but had come together from all countries to take revenge on the desperate population—which had always instinctively rejected this barbaric people—through an extermination that is unprecedented in world history.
In the past year, numerous pieces of evidence have been presented from sources showing that, despite some rivalries among individual Jews—since parasites, when they become too numerous, must devour one another—the fundamental situation has not changed; I would therefore like to provide here some

[4] Referring to the assassination of Wilhelm Gustloff, the leader of the Swiss branch of the NSDAP, by a Croatian Jew. - The Translator

documentary evidence, based on Soviet sources, which proves the increasingly close-knit conspiratorial activities of world Jewry for the year 1936 as well.
Stalin, the head of the Third International, is not a Jew, nor is he a Russian, but, as is well known, a Caucasian - but behind him and looking over his shoulder is his father-in-law, Lazarus Moses Kaganovich; he is Stalin's deputy and, according to orders from the Soviet government, in the absence of the Caucasian dictator, he is to be accorded the same honors as the latter. Kaganovich rules almost without restriction, for in all key positions in the police, in internal affairs, in the Red Army, and in foreign trade, and diplomacy, he has placed his Jewish accomplices over the course of recent years.
Here are some facts: the agency tasked by the Jewish government with exterminating all native Russians and leading members of other peoples was, as is well known, the Cheka, i.e., the Extraordinary Commission for Combating Counter-Revolution; when its blood-soaked name seemed no longer usable even within its own country, it was renamed the People's Commissariat for Internal Affairs, the so-called GPU, and the head of this terrible instrument today is the Jew Yagoda, while his deputy is Jacob Saulssohn Agranov.

The headquarters of the State Security Service includes:

**Head of the Special Department: Gay, M.J. – Jew**
**Head of the Economic Department: Mironov, L.G. – Jew**
**Head of the Foreign Department: Slutsky, A.A. – Jew**
**Head of the Transport Department: Shanin, Abraham son of Moses – Jew**
**Head of the Main Administration of the Militia: Belsky, Leo Nahumson – Jew**
**Head of the Anti-Religious Department: Joffe, Josiah Leo's son (formerly editor-in-chief of the magazine "Bezbozhnik" [The Godless])**

The Main Administration of External and Internal Security includes:

**Head of the Main Administration: Mogilski, B. J. — Jew**

The Main Administration of Concentration Camps and Places of Exile of the "NKVD" (People's Commissariat of Internal Affairs) of the USSR includes:

**Head of the Main Administration: Bärmann, Jakob M. — Jew**
**His Deputy: Sirin, Samuel Jakobsohn — Jew**
**Head of the concentration camps and places of exile in Soviet Karelia and concurrently head of the "White Sea" forced labor camp for political prisoners: Rogan, Samuel L. — Jew**
**Deputy People's Commissar for Internal Affairs and Head of the KPU in Soviet Ukraine: Ragnelsohn, S. B. — Jew**
**Head of the concentration camps and places of exile in the Northern District: Finkelstein — Jew**
**Head of the forced labor camp on Solovetsky Island, "Slon": Serpuchowski — Jew**
**Heads of the regional and district administrations in the Moscow region: Rappaport, Abrampolski, Fajwilowitsch, Schkljar, Selikmann, etc.**

This is only a small selection; it follows that the leadership of the entire domestic policy of the Soviet Union is in the hands of a body composed of over 98 percent Jews.
The Commissariat for Internal Affairs is flanked by the Commissariat for Domestic Trade; according to the official Soviet newspaper "Izvestia" of April 8th, 1936, this is composed of a committee consisting almost exclusively of Jews - I list below some names and the duties of those mentioned:

**Weizer, Israel Jacobson, People's Commissar of Internal Trade of the USSR**
**Lewensohn, M. A., Deputy Commissar of Domestic Trade**
**Aronstamm, Gregor Nahum's son, Head of the State Trade Inspection**
**Beddeshski, Samuel B., Head of the State Trade in School and Writing Supplies**
**Weschner, Lazarus Abraham's son, Head of the State Trade in Haberdashery and Knitwear**
**Ganelin, Israel E., Director of the Pig Breeding Trust of the United Moscow Canteens**
**Gittis, Israel Abrahamssohn, Head of the United Moscow Canteens**
**Goldmann, David M., Head of the United Canteens of the Don Region**
**Gordon, Lazarus G., Director of Industrial Goods Trade for the Moscow Region**
**Gumnigli, Tejfel, son of Leos, Head of Domestic Trade for the Kalinin Region**
**Gurewitsch, Nachman, son of Hirsch, People's Commissar of Domestic Trade for Belarus**
**Guchmann, Salomon, son of Isaac, Director of "Mostorg"**
**Davidsohn, Benjamin A., Head of the First Main Administration of Local Auctions**
**Salinski, Moses Isaakssohn, People's Commissar of Internal Trade of the Tatar Republic**
**Selenski, Isaak Abrahamssohn, Chairman of the Presidium of the Central Consumer Cooperative Union of the USSR and the RSFSR**
**Süßmann, A. G., Head of Domestic Trade for the Odessa Region**
**Kaganovich, Leo Nahumson, Head of the Kiev Department of "Soyuzprodmag"**
**Kaplan, Sophie, Director of the Frunzensky Food Store Trust in Moscow**
**Kremin, Lazarus, son of Isaac, Director of the Belarusian Food Trade**
**Model, Wolf, son of Abraham, Editor of the newspaper "Sovetskaya Torgovlya"**
**Smorgonski, Efim, son of Moses, Head of the Baku Domestic Trade Office**
**Chalamejser, H. L., Director of the Municipal Industrial Goods Trade in Rostov-on-Don**
**Schinkarewski, Nahum I., Director of the State Retail Trade in Groceries**
**Epstein, Meier, son of Samuel, head of the Moscow Domestic Trade Office, etc.**

Domestic trade is thus managed by a purely Jewish committee, and it goes without saying that control over domestic policy and domestic trade during the period of the Red Army's rearmament is accompanied by control over the war industry.
This Control Committee for the Rearmament of Soviet Judea was formed on April 20th, 1935, and expanded accordingly by order of the Council of People's Commissars on July 10th, 1936; the Soviet newspapers "Za Industrializatsiyu" of April 20th, 1935 (No. 92) and "Izvestiya" of June 11th, 1936 (No. 135) list the names and duties of the members, of whom I will mention only a few prominent Jews:

**Kaganovich, Michael Mosessohn, Deputy People's Commissar of Heavy Industry, Deputy Chairman of the Advisory Committee, and Head of the Main Administration of the Aircraft Industry**

**Ruchimovich, M. L., Deputy People's Commissar of Heavy Industry and Deputy Chairman of the Committee**
**Gurevich, A. D., Head of the Main Administration of the Metallurgical Industry**
**Kagan, J. B., Head and Chief Engineer of Capital Construction at the Main Administration of the Coal Industry**
**Israilevich, A. I., Head of the Main Administration of the Gas Industry**
**Ginsburg, S. S., Head of the Main Administration of the Construction Industry**
**Galperin, E. I., Chief Engineer of the Nitrogen Industry**
**Bitker, G. S., Head of the Main Administration of the Rubber Industry**
**Buskin, D. A., Director of the Chelyabinsk Tractor Plant**
**Fuschmann, A. M., Head of the Main Administration of the Railcar Industry**
**Alperovich, E. M., Head of the Main Administration of the Machine Tool Industry**
**Figatner, J. G., Head of the Labor Sector at the People's Commissariat of Heavy Industry**
**Fainberg, W. G., Head of the Main Administration of Mining Machinery Construction**
**Kagan, B. D., Head of the "Prodmashina" Trust**
**Frumkin, M. L., Head of the "Soyuzshimplastmass" Chemical Trust**
**Bierenzweig, M. B., Head of the Foreign Sector of the People's Commissariat of Heavy Industry**
**Israilovich, E. I., Chief Engineer of the Main Administration of Agricultural Machinery**
**Sluzki, S. B., Head of the Azerbaijani Oil Combine**
**Rosenojer, S. L., Head of the Oil and Gas Industry Trust in Grozny**
**Falkovich, S. I., Head of the "Ordshonokidse" Machine-Building Plant in Kramatorsk**
**Lewenberg, M. G., Chief Engineer of the "Ordſhonokidse" Machine-Building Plant**
**Schejmann, J. B., Director of the Locomotive-Building Plant in Voroshilovgrad**
**Izshaken, Josef Isaakssohn, Director of the Turbine Generator Factory in Kharkiv**
**Fränkel, A. M., Technical Director of the Dnipropetrovsk Aluminum Combine**
**Slochewski, Ilja Jesaiassohn, Tooling Director of the Makeevka Metallurgical Plant**
**Granberg, Ljubim Isaaksſohn, Plant Director of the "Dzershinsky" Metallurgical Plant**
**Ravikovich, Efim Mosessohn, Head of Mechanical Engineering at the Tula Arms Factory**

Recent additions include:

**Bruskin, A., Second Deputy Commissar of Heavy Industry ("Izvestia", No. 183 of August 7th, 1936), etc.**

The percentage of Jews in the leadership of the rearmament industry is also estimated at 95 to 98 percent. The People's Commissariat for Food consists almost exclusively of Jews as well - among them are:

**Belenki, Markus, son of Nathan, Deputy People's Commissar for Food**
**Dutor, Hirsch, son of Joseph, Head of the Finance Department**
**Schatschan, son of Abraham, Head of the Planning Department**
**Strikowski, Leo, son of Saul, Head of the Main Administration of the Meat Industry**
**Gieber, B. W., Head of the Main Administration of the Butter Industry**
**Bronstein, G. A., Head of the Main Administration of the Dairy Industry**

**Margolin, G.S., Head of the Central Administration of the Margarine Industry**
**Glinski, Abraham Lazarus's son, Spirits and Schnapps Industry**
**Sawodnik, J. S., Head of the Central Administration of the Macaroni Industry**
**Kiflin, Abraham Ananjassohn, Head of the Central Administration of the Beer Industry**
**Simin, Miron Isaakson, Representative of the Food Commissariat for the Leningrad Region**
**Nikolayevsky, Leo Salomonsson, Representative of the Food Commissariat for Ukraine**
**Breitmann, Alexander Salomonsson, Head of the Ukrainian Canning Trust.**

Since, according to the religious laws of the Talmud, Jews are reluctant to become soldiers as an expression of their racial nature, and since they possess no talent whatsoever for military organization or strategic thinking, there are not many Jews among the officers and soldiers of the Red Army, though two Jewish "generals" have become the pride of world Jewry; otherwise, however, the Jewish-Soviet government has ensured that any potential national Russian instincts within the Red Army are closely monitored by Jewish informants; for this reason, the so-called political administration of the Red Army of Workers and Peasants has been established, which serves as a purely Jewish instrument.
Every commander has a Jewish spy at his side, ready at any moment to hand over an officer to the Jewish-ran, murderous GPU.
At the head of this political control of the Red Army, which degrades the entire officer corps, stands the Jew Jankel Gamarnik from Riev - in addition is:

**Schifres, Arkadius Leosfohn, head of the War Economy Academy**
**Stern, Gregor Ifaaksohn, special representative of the War Commissar**
**Gekker, Samuel Aaronsson, head of the Department of Foreign Relations in the People's Commissariat for National Defense**
**Kazanski, Eugen Simonsohn, head of the Main Mobilization Administration of the RKKA.**
**Fischmann, Jakob Mosessohn, head of the Chemical Administration of the RKKA.**
**Aschlej, Peter, son of Moses, Head of the Financial Administration of the RKKA.**
**Rogowski, Nahum, son of Isaiah, Head of the Military Economic Administration**
**Landa, Moses, son of Moses, Editor-in-Chief of "Krasnaya Zvezda"**
**Turowski, Simon, son of Jacob, Head of the Political Administration of the Air Forces of the RKKA.**
**Germanovich, Moses son of Jacob, political assistant to the commander of the North Caucasus Military Districts**
**Urigki, Salomon B., political assistant to the commander of the Transcaucasian Military District**
**Tairov, G. A., political assistant to the commander of the Siberian Military District**
**Aaronstamm, Lazarus, son of Nahum, political assistant to the commander of the Special Far Eastern Army**
**Grishin-Rabinovich, Aaron, son of Samuel, political assistant to the commander of the Baltic Fleet, etc.**

It is clear that this secures Jewish parasitic rule through a multitude of spies, both major and minor; when one adds that the Jew Rosowski was appointed on February 7th, 1936 as Deputy Chief Prosecutor of the Soviet Union and simultaneously as Chief Military Prosecutor of the Red Army, the truly symbolic fact

emerges that the Jews are both prosecutors and judges over the peoples of the Soviet Union and the so-called Red People's Army.
But the picture would not be complete if the entire foreign policy of the Soviet Union were not also in Jewish hands - according to the official newspaper "Izvestia" of May 8th, 1936 (No. 107), an advisory committee was formed at the People's Commissariat of Foreign Trade; this committee consists of about thirty-four Jews, some of whom I would like to name:

**Rosenholz, A. P., People's Commissar of Foreign Trade**
**Barit, Jakob Mosesſohn, Chief Accountant of the People's Commissariat of Foreign Trade**
**Bristin, Moses A., Trade Representative of the USSR in Finland**
**Gendin, Jakob Mosessohn, Head of the Import Administration of the Foreign Trade Commissariat**
**Gurewitsch, Samuel, rank not specified**
**Diwowitsch, Abraham Israelsohn, rank not specified**
**Sabelyschinski, Chaim Mosessohn, Head of the Sector for Radar Training at the Foreign Trade Commissariat**
**Kraewski, R., son of Israel, Chairman of the Union Timber Exchange**
**Lewin, M. J., Head of the Commercial Representations Division at the Foreign Trade Commissariat**
**Lewin, Alexander, son of Moses, Head of the Timber Exchange in Arkhangelsk**
**Messing, Stanislaus, son of Adam, Head of the Foreign Department of the Soviet-Mongolian Foreign Trade Administration. Member of the Council for Foreign Trade**
**Nepomnjaschtschi, Lazarus L., Trade Representative of the USSR in Sweden**
**Pewsner, Josef M., Chairman of the Union Naphtha Port**
**Pickmann, Jakob Abrahamssohn, Trade Representative in Lithuania**
**Rabinowitsch, P. J., Head of the Port Administration of the Foreign Trade Commissariat**
**Rosow, David Aaronsohn, Rank not specified**
**Tajitz, M. I., Head of the Planned Economy Sector of the Foreign Trade Commissariat**[5]

Thus, the fate of over 160 million Russians and other peoples of the Soviet Union, including in the realm of foreign trade, lies in purely Jewish hands.

It goes without saying that the Bolshevik ambassadors are also largely Jewish, yet here and there, one still had to take the sentiments of the peoples into consideration; moreover, the Jews who might have been considered for these posts were of such a nature that, while they could be used for domestic service, they could rarely be sent abroad without immediately sparking an anti-Jewish movement.
Without naming names here, we can state that the Soviet chief representatives consist of seven Russians, three Armenians, and sixteen Jews; at the head of this entire delegation stands, as its leader, the well-known Foreign Commissar of the Soviet Union, Litvinov (Wallach Finkelstein). This gentleman was expelled from London a few years ago due to shady dealings; now one of the major triumphs of world Jewry became the fact that this same Litvinov could speak as a representative of the USSR and of world Jewry before the League of Nations in Geneva; above all, it was when this man, who was expelled from England, was summoned in 1936 to the venerable St. James's Palace in London to serve as a judge on so-called treaty violations by Germany, when the German Reich exercised its self-evident right and once

[5] In the course of events, some Jews have also had to vacate their positions; they have been replaced by others.

again took the Rhineland—which had been threatened by the French-Soviet military alliance, and brought the Rhineland back under its protection.
This account is but a small fragment of the picture of a terrible moral degradation in world politics, and however statesmen and philosophers may view the Jewish phenomenon, it cannot be denied that the government of the Soviet Union is determined almost exclusively by Jewish interests, and that it is thus money stolen from the peoples of the Soviet Union that is being used throughout the world to incite the underworld's revolt against European culture and against the sacred traditions of all peoples.
One cannot therefore successfully combat Marxism and Bolshevism without addressing Judaism, and all such attempts to sidestep the core issue are bound to be fruitless in the long run; the "good Jews" that every friend of the Jews points to are, at best, a few marginal phenomena, such as naturally arise from centuries of coexistence - in essence, Bolshevism is the form of the Jewish world revolution, the vast "messianic" attempt to to take revenge on the eternally alien character of the Europeans—and not only the Europeans.

What the Jews did in Spain—the destruction of hundreds of churches, the slaughter of the finest Spanish blood—is Jewish revenge against King Ferdinand and Isabella, who once had to expel the Jews from the country; they did not, however, do so completely, but believed they could change the Jews through baptism; these descendants of the baptized Jews, the so-called Marranos, were the leaders of the seemingly liberal revolution, and have now been replaced by the Soviet Jews.
This entire situation reveals that short-term foreign policy, with decisions changing from day to day, has become the most disastrous way to steer the destinies of nations today; this policy of stopgap measures may have its justification in times of peace, but in the decisive global conflicts of our time, it is necessary that men who feel the entirety of a people's past as a living, binding legacy—and who have the courage to subject even the so-called "tried and true methods" of past statecraft to a reevaluation—take the place of those inclined toward compromise.
For us today, the fact remains that Bolshevism represents a certain worldview, at least in its leadership: it is the worldview of the underworld, the fundamental incitement of all the base instincts of a decayed humanity, combined with the insane hatred of a foreign parasitic people who, through the boundless generosity of an era, were granted European citizenship in an unfortunate hour. Such a politically and militarily organized global conspiracy, to which millions of desperate people cling—albeit with unfounded hope—can no longer be suppressed by police and military forces alone, and the sheer scale of the uprising demonstrates to any discerning observer that the old powers, which claimed to protect the culture and religion of Europe, were and remain too weak to counter this onslaught with a vital new force; this negative assessment of the old cultural and state powers lies not only in the fact of their alienation from the masses, but also in their weak-willed defense of a cultural world they purportedly defend - lamenting priests and pastors would therefore have every reason to thank National Socialism for having spared them the fate of their colleagues in the Soviet Union and Spain; they should not only preach repentance to others, but also, for once, to themselves.
The overcoming of Bolshevik doctrine is possible only and exclusively through a new faith, through a will to act born of this worldview, and then through the decisive act itself.

We have already outlined the tactics by which the Bolshevik revolutions have, in part, triumphed, and, in part, attempted to achieve victory; just as this immediate political tactic is determined by the Jewish

center, so too are those spiritual methods of influence that aim to bring about a brutalization and distortion of all concepts in the world - a few examples:

The worldview of Soviet Judea declares that Bolshevism does not deal with racial issues, that differences between so-called races do not exist, yet this same Bolshevism is systematically arming the Negroes for a racial uprising against white people - recently, the Moscow radio station triumphantly reported on a Negro congress in the United States and described the main task of this congress as organizing the uprising of the black race against the white oppressor.

Beyond this issue, Bolshevism fundamentally denies ethnicity as the political and cultural foundation of human life; it has publicly expressed this supposed insight by abolishing the name “Russia” altogether in the state it rules and calling itself the Soviet Union, or more precisely, the Union of Soviet Socialist Republics - nevertheless, Soviet propaganda accepts precisely the national instincts of the various nations as a given fact, believing that by inciting them it can overthrow the existing order. The agitation work that Bolshevism carries out in India, the Philippines or in the colonies bears the common, seductive title of “Liberation of the Oppressed Peoples” - the end result of this Bolshevik policy of violence, however, is always that while one people may have been freed from one form of rule, they then fall under the most brutal of all dictatorships, under the rule of the Soviets.

Bolshevism declares itself to be the mortal enemy of capitalism, but in reality, the Bolsheviks have been fed by Jewish millions, and communism has exposed a thousand times over the fact that, while it is a movement for the destruction of national capital and property, it is also precisely an instrument for playing this expropriated property into Jewish hands - in Soviet Judea today, it is not the workers and peasants who rule, but the most brutal form of state capitalism, led purely by Jews.

Bolshevism declares its intention to establish the dictatorship of the proletariat in all states, and where it cannot achieve this immediately, as in France, communism has apparently even become “democratic” - while singing the Marseillaise, it emphasizes its love even for the French tricolor, and by branding the Social Democrats as traitors to socialism, it forms a semi-bourgeois group—the so-called Popular Front—to use its help in establishing a Kerensky-style transitional cabinet as a preliminary stage for Jewish-Bolshevik violent terror, as in Madrid, Barcelona, and Moscow.

Bolshevism claims to be waging a struggle against militarism, and everywhere it presents itself as a preacher of pacifism and world peace; at the same time, however, the Soviet Union is arming the largest army in the world, displacing hundreds of thousands of Finnish and White Ruthenian peasants from their ancestral homesteads along its western border, and building fortresses, concrete bunkers, roads, and military airfields in order to advance with the full force of this Jewish-led Soviet army following the eventual success of a Bolshevik revolution in Western Europe. The Franco-Soviet-Jewish military pact serves this purpose, as does the alliance with Czechoslovakia - on its territory, 170 airfields were completed by the end of 1936 under the direction of 100 Red Army officers and engineers, half of which—that is, around 85—are available solely as staging grounds for the planned invasion of Europe; the Romanian people are also being coerced by every means of intimidation into compliance, so that Romanian territory can serve as a transit route for a Soviet army, and also so that Bucharest raises no protest when the swarms of aircraft from Moscow fly over Romania to Czechoslovakia, the present-day aircraft carrier of Soviet Judea.

Thus, the Soviet slogan of world peace has been the greatest and most brazen deception of the peoples, and the symbol of this impudence is the Jew Litvinov, who, with his people, is funding the Bolshevik world revolution in all states, yet in Geneva lies about the Soviet Union’s sincere intentions for peace.

In place of the former, one-sided, nationally limited militarism has come a dual militarism of world Jewry, in the form of the armed proletariat of the world's cities and criminality on the one hand, and in the form of a giant army of the world revolution as an external threat to all states of Europe and Asia on the other. Bolshevism has declared that it is waging the liberating class struggle of the workers and peasants in order to bestow peace and prosperity upon the world through a classless society - in reality, the goal of its activity and its intentions behind this activity is the establishment of Jewish rule and a Jewish bourgeoisie, as is evident today in Soviet Judea, and as would emerge in all states in the event of a Bolshevik victory.

All these propaganda slogans of the Soviet Union have served as a numbing opium for the minds and souls of people in this fateful age; the criminality of the regime has thus unscrupulously become the legacy of agitated millions, and today the signs of a world apocalypse flickers throughout all the nations - while thousands of torchbearers carried the flame of peace and noble competition from Olympia to Berlin, this criminality carries the burning torch of destruction through all the peoples of the world; this amounts to a harsh declaration of war against all those who still possess the courage to shield their culture, the great past of their nation, and a future of reconstruction.

Some critics have declared with a smug smile that National Socialism did not bring freedom to the German people, but rather confined them within discipline and duties - but this liberal arrogance has overlooked one thing: the revolution in the name of boundless freedom has led to the anarchy of Jewish Bolshevism, while the National Socialist revolution, on the other hand, was not a revolution of boundless freedoms, but a great reawakening of Germany; it was a revolution of duties, and within choice of these duties—that is our freedom!

There is much talk again of Europe and Western civilization; Moscow has declared a life-and-death struggle against this civilization. In Geneva, it was shamefully betrayed by its supposed defenders through the admission of Soviet Judea - Europe, its existence and future, is today protected above all else in Berlin.

We are convinced that if every nation, in its own way, professes its duty toward the past and the future through a courageous act, then the Bolshevik danger can still be averted at the last minute; we in Germany are proud that Bolshevism and criminal Jewry have found their decisive adversary in our Führer and in our movement, and we pledge that these destructive forces will never again rise in Germany as long as we and our descendants live.

# The Struggle Between Creation and Destruction

**Speech at the National Labor Party Congress on September 8th, 1937.**

When the first fighters of National Socialism gathered under Adolf Hitler, the prevailing sentiment among them all—and among those who joined later—was that, after 1918, we were not living in the midst of just another revolution, but were instead in the midst of a decisive turning point in world history; this elemental instinct may not always have been a clear consciousness, but the fact that it existed determined the great test of character that the German people found themselves facing.
Under the terrible pressure of hunger, misery, and the humiliating Versailles dictate, another people might have broken - but Germany found within itself the strength to transform the deepest collapse into a great resurrection within a short span of fifteen years; I believe this was possible—among other factors—because, in the judgment and actions of the National Socialist movement, inner truthfulness in the face of life's realities was decisive in the history of our struggle.
We looked fate in the eye and refused to console ourselves with cowardly platitudes that things would get better in time, that social and political pressure would be eased under the leadership of democratic statesmen, and that a "compromise" would surely come in a few years - rather, it became clear to us that Germany, like the ancient states of old, was in the midst of a turning point that would decide between life and ruin; that is why the National Socialist movement turned to a courageous examination of the facts and how it determined—and this became increasingly clear to the German nation—that it was not merely a single sphere that appeared to be threatened, but that helplessness and signs of decay were evident everywhere: in the political, social, cultural, and general ideological spheres.

This examination, however, necessarily led to an investigation of the conditions and causes that had made this general decay possible - here, beyond the diagnosis of the present, began the great, decisive historical task of National Socialism.
In examining the various conditions, it has had to conclude that, from a social perspective, the economic individualism of the past one and a half centuries had served as a breeding ground for all those who, having been oppressed by its effects for generations, provided the ranks for the heralds of chaos; National Socialism also observed that political groups were joining these conditions—groups which, though seemingly ideologically distant from the Marxist movement, rendered it political services, and did so out of the same rejection of a strong, blood-based national identity as Jewish Marxism - thus arose the seemingly monstrous alliance between the Center Party and Marxism, which, driven by the same notions of inferiority, took up a natural battle line against the German Reich.

If one looked behind these groups, which now appeared as a power complex, the National Socialist assessment had to examine the development not only of the last decades, but of the centuries; it also had to conclude that, if salvation from this terrible intellectual and political situation was still possible, it could only be brought about by a character who had the courage, if necessary, to stake everything on his cause.

**The Triumph of a Worldview**

We told ourselves that, in the long run, on such decisive days of destiny, a movement—if it was to be truly great—must not only distance itself from all existing political parties, but must also be rebuilt from the ground up in terms of spirit and character; this means that it must be underpinned by a worldview whose origins lay outside the ideologies of its opponents.
Many a struggle in world history has ended with the military victory of one side, but which ultimately had to still suffer defeat because it saw in its opponent the bearer of its own worldview - thus, although the Duke of Alba defeated the papal armies, he went and kissed the Pope's foot; thus, in more recent times, the German Chancellor Bethmann-Hollweg was able to write in his memoirs even after the war that Germany had no slogan that could have stood up to the slogans of the Western powers. That is to say: a chancellor who was called upon to lead the German people in their darkest hours no longer believed in the form and substance of the German Reich that he had defended, and at any rate, he doubted that he could find a life-giving inspiration in the struggle against the enemies of the state.
Only from this perspective will we be able to properly understand the historical situation of our times - first, the French Revolution of 1789 shattered an old, decaying regime and set out to conquer Europe with its armies, and in response to this democratic revolt, the so-called Holy Alliance of monarchs was formed; in perilous moments, this alliance did indeed hold together, only to reveal the old disputes among the various sovereigns at the first opportunity; even within the Alliance's own ranks there were enthusiastic supporters of the French Revolution, and many fortresses fell not through conquest, but because their defenders, deep down, regarded the French army as the bearer of those ideas which they themselves recognized as their own.
This development has continued over the decades - from the unstructured democratic idea (not to be confused with those popular movements that wrested their rights from the sovereigns before 1789) arose, with the growth of populations, the emergence of world cities, and the strengthening of the Jewish element, a loosening of all form-giving forces; the World War and its consequences shook all nations to their very foundations, and the Bolshevik world revolution rose up as a menacing torch of destruction for all those who still wished to see.

Viewed from the perspective of world history, democracy today stands just as internally helpless before Bolshevism as the Holy Alliance once did before the democratic revolution - pitifully short-sighted and frightened like rabbits before a rattlesnake, the so-called democracies merely gaze up at the Bolshevik global conflagration; they cannot truly fight against Bolshevism, any more than the Holy Alliance could against the French Revolution, because in many respects the Bolsheviks draw the ultimate conclusions from their own ideologies.
This democratic passivity in the face of a rapidly concentrated force must simply be, both in character and politically, incapable of subduing the forces of the age.

**Forces of Order Against Bloody Chaos**

The slogan "neither Bolshevism nor Fascism" is the shortest expression of inner instability; the attitude of so many democrats toward the global threat of Bolshevism is not a sign of foresighted superiority, as some would have us believe, but rather the outward manifestation of an inner inability to even perceive the problems of our time.
The great question of destiny that we faced in 1919 stands just as large today before all of Europe as well as the world, for Bolshevism is, as it were, a pathogen that, carried by the wind from a plague-stricken

area into the rest of the world, causes decay and decomposition wherever the bodies of the people no longer possess any resistance; if today countless witnesses to European national cultures in Eastern and Southeastern Europe have already perished, if the finest blood of two peoples has already been driven to the brink of extermination, then this is the terrible parable of how nations can indeed be subjugated, for nations do not die in a single day; rather, this process of decline lasts for decades, perhaps even over a hundred years.

Ancient Rome did not die in a few weeks, but even experienced a late political resurgence when its ethnic creative forces had long since died out, bringing out people from its colonies to give the appearance of continued strength - and so it is today in Europe, with the European peoples are fighting for their very existence—whether their statesmen realize it or not.

The coming decades will decide whether our old continent is still strong enough to defend the cultural forms of tradition and to create new, resilient structures of life for our century - organized forces against bloody chaos, creative work against dazzling and uncreative demagogy, and a will to reshape existence against the system of parasitic encrustation of our lives.

From the power struggle of our era, however, two poles are emerging ever more clearly, in which these two tendencies have found their most visible representation - on the one hand stands National Socialism, and it serves not only as the guardian of great German history and values—in a united front with the kindred worldviews of other peoples—but as the guardian of Europe par excellence; on the other hand there is Bolshevism as the embodiment of all destructive impulses, of all instincts of hatred against great form and great values - this is a fact of our present, and however much short-sighted statesmen have protested against this fact, the rhythm of forces is stronger than these protests by a few pretenders of our day.

It is downright grotesque when, on the one hand, it is demanded that Europe must not solidify into blocs when such a bloc formation against Europe is already at work, and bloodily so! And it is even more grotesque when the same statesmen then call upon the “great democracies” to defend the so-called achievements of the liberal era apparently fail to realize that this already constitutes a call for the formation of a bloc.

Once, Rome faced a dangerous Syrian hotbed of unrest in the Mediterranean; Carthage was then a center where the entire Near East had taken root and sent its corrosive forces toward Rome. The indomitability of the Roman state succeeded in at least eradicating this outpost; Rome accomplished a cultural feat of the highest order at that time, but it could no longer draw the biological consequences for its great empire, because the actual founders and bearers of its state, viewed in terms of blood, had already become too weak - National Socialism politically crushed this same Syrian Jewish decay politically, and in doing so, for the first time in world history, it has also drawn biological conclusions from this political victory—that the only way to ensure that a political victory does not transform into a racial defeat is to prevent a subsequent decay of blood; the statesmen and so-called scientists who believe they must still mock these consequences of National Socialism do not thereby demonstrate intellectual superiority, but only their lack of both rigorous historical-biological insight and moral stature.

**The Bloody Toll of Bolshevism**

A single example may illustrate the appalling manner in which the Jewish leadership of the Soviet Union is carrying out the eradication of a humanity that still feels European:

The Soviet government boasts of having completed two major canal projects over the course of these years: the White Sea–Kola Canal and the Moscow–Volga Canal; these massive constructions were carried out by political prisoners who were forced to work alongside convicts.
From all over the Soviet Union, representatives of the good Russian people who had not yet been subjugated by the Bolshevik system, along with the other peoples of the Soviet state languishing under Red Moscow's imperialism, were rounded up and sent to the labor camps: the European part of the country for the construction of these great canals and the establishment of armaments factories, and in the Far East, above all, for the construction of rail lines lying beyond the range of Japanese artillery and for the purpose of facilitating a military advance against Japan in the Far East. About 800,000 convicts and political prisoners from Ukraine, the Caucasus region and the Cossack areas are working on this Baikal Railway—as far away from their homeland as possible, often in temperatures of 50 to 60 degrees below zero. In the forced-labor camps along the White Sea Canal, 300,000 prisoners were housed in inhumane conditions; they died over the course of their years of labor and were then repeatedly replaced by new prisoners and exiles doomed to die, not infrequently from the German colonies - a former employee, who was forced to work in these Soviet camps and later managed to escape, estimates as an expert that the number of political opponents of the bloody Jewish regime sentenced to forced labor and exile throughout the Soviet Union far exceeds five million people; the construction of the White Sea–Kola Canal alone has claimed the lives of hundreds of thousands of people in recent years!
In mockery of this terrible extermination of peoples, the Comintern's central organ (the Moscow "Pravda" of September 8th, 1936) reported that the White Sea Canal was built "with hands and shovels"; the Red Army's central organ, however (the "Krasnaya Zvezda" of April 29th, 1937), called this torture of human beings—unprecedented in world history—a tremendous victory for "socialist humanity"!
This extermination of the people in the name of socialism and workers' liberation was carried out primarily by the former Jewish head of the Cheka, Yagoda; he combined this with a sophisticated extortion system, promising some prisoners who still possessed valuables easier treatment in exchange for handing over their last, perhaps still hidden, jewelry; the Jew Yagoda and his accomplices then transferred these extorted valuables to other countries, which ultimately earned him the envy of the scoundrels who had not yet had their turn, and to whom he then had to yield.
The immediate subordinate of this criminal Jew was another Jew named Moses Berman, who was in charge of the administration of the forced-labor camps throughout the Soviet Union - with sadistic cruelty, this Berman drove prisoners from all over the Soviet Union into the icy deserts of Asia and to the White Sea, or let tens of thousands of them waste away in Siberian concentration camps; his deputy was the Jew Salomon Firin.
Thus, the violation of the remaining good Russian forces and the members of all other peoples of the Soviet Union continues with a cruelty that is likely unparalleled in world history.

That we are dealing here with the outpouring of the most perverse Jewish instinct, but at the same time also with a political plan, has already been shown by many Jewish confessions, which we also brought to the world's attention from here last year; however, I would like to refer here to a statement that perhaps some narrow-minded philistine would call insane were it not laid out before us in black and white at this very moment of Jewish triumph - I am referring to the work published in New York entitled "Now and Forever", a dialogue between the Jewish writer Samuel Roth and the Zionist politician Israel Zangwill. Israel Zangwill has written an introduction to the work; meanwhile, the book itself is dedicated to the current rector of the Jewish University in Jerusalem.

The two Hebrews converse about the Jews and their future, with the writer Roth expressing the following in a literal translation from the original text available to us:

*"Meanwhile, we Jews (in Russia) have gained our freedom and have taken magnificent revenge - oh, it was worth suffering the pogroms, now that the government that persecuted us is writhing hopelessly in the dust of oblivion; where we were once the humiliated and persecuted, we are today the proud and ruthless persecutors."*

In further conversation (pages 136/142), the two Jews rave that a time would come when everything in Europe would be turned upside down: where the head stands today, the feet would lie, and "where the heart of Europe was, there will be its liver."
A chill of decay will envelop Europe; like a cloud, the yellow atmosphere of a treacherous cancer will hang over every European city. The Jews would continue to live scattered throughout the world; in America, Judaism would certainly have to reckon with anti-Semitism in the future, but that is precisely why the Jews should remain hopeful - says Roth:

*"Have I not observed that our people have extended their sphere of influence across the entire country? City by city, we have expanded our sphere of influence further and further, and we were able to do this mainly because we had a hand in the construction, even in the city of Detroit, which is the capital of American antisemitism."*

**Jewish Hate Songs**

Following the prophecy that the British Empire would collapse, the true plan of Zionism in Palestine is revealed: the two Jews dream—and I emphasize that Israel Zangwill is a leading figure in world Jewry—that the Jews would spread out toward the southeast, to India, to China; the Jewish state in Palestine is apparently intended to serve as a springboard for this, and so the author of the aforementioned book concludes by hoping that one day a man would emerge as the leader of a campaign of vengeance against Europe; he would send out people carrying vials filled with poison in their clothing, the dispersal of which would bring incurable diseases upon Europe - in the frenzy of these prophecies, Roth declares verbatim:

*"The life of the European peoples will, as it were, flow out of them, through their mouths and eyes and skin in streams of putrid blood."*

*"In Russia, only infants and the illiterate will be spared—the rest will form immense cemeteries in Moscow and Petrograd."*

*"He will turn Poland and Ukraine into a howling wilderness, and all the women in these countries will be defiled before they are killed, as a reminder of what once happened to a defenseless people in their midst; the docks in Danzig will spew forth putrid blood."*

*"He (the Avenger) will turn Belgium and Germany into such a slaughterhouse that it will be necessary to build new and higher dikes around Holland; he will sweep through France like a fire through a cornfield."*

This work reveals the satanic hatred burning within a people who, as it were, go through life as respectable citizens of the North American Union; this hatred is so great that, in a feeling of triumphant security, it dares to appear in print before the public, and I may add here that similar Jews in the midst of the so-called great democracies certainly appear outwardly assimilated and civilized, but inwardly are driven by the same anti-European instincts as Israel Zangwill and his Jewish companion, who, as mentioned, have dedicated this work to the Zionist rector of the University of Jerusalem - once one truly brings these terrible things to mind, only then does one grasp the full moral decay of those politicians who have recognized neither Bolshevism nor the carrier of the plague at its helm, or, even if they do know him, refuse to acknowledge even the most glaring facts of life out of fear.

**The Failure of the Christian Churches**

The fact that, in the wake of this attitude, not only have the political leaders of democratic nations capitulated, but also those who described the protection of culture and religion as their life's work have demonstrated their weakness before the whole world, is yet another sign of the grave situation in Europe - nowhere have the churches been able to call upon the peoples to take liberating action against bloody, atheistic Bolshevism, and moreover, some church leaders have even managed to project Christian ideas onto this very Bolshevism.
From the pulpit, the Dean of Canterbury declared that he was striving to enlighten the gentlemen in Moscow that they had "a conscious religion" that lays "in line with the Christian religion" - when he was attacked for these incredible remarks, he wrote in the organ of England's salon Bolsheviks (the "News Chronicle") that it was a mistake to deny that in Spain and the Soviet Union, among many things to be regretted, there were also elements present that appeared Christian in origin; these were the efforts to replace the profit motive with the service motive in the economy, "to give every citizen equal security and to eliminate the barriers of class or race."
Behind these ideas of Bolshevism lay individualism and universalism, which were certainly not unchristian, and in Central Europe they were embraced precisely because they were Christian! And the dean adds:

*"I hope that these ideas will also come to England and, God willing, find acceptance here through peaceful, non-violent means."*

Here, a church leader is thus already presenting himself before the whole world as the direct advocate of those who destroy churches and burn priests in other countries - and the height of demagoguery is reached when the dean declares that we National Socialists are fighting Bolshevism precisely because of its Christian content! Incidentally, however, he then fails to explain how church burnings and priest murders could be introduced into England by peaceful means.
A very well-known Roman Catholic writer in Germany (Joseph Bernhart) described the position of his church in a major work, „Der Vatikan als Thron der Welt" (The Vatican as the Throne of the World), stating literally:

*"He (the Antichrist) lives in the form of Bolshevism with the guise of salvation, and in the form of fascism as state worship of a pagan nature - by its very nature, the Roman Catholic Church must stand even more irreconcilably against this second guise of the Antichrist than against radical socialism, for while there is a will for humanity there, here only a will for power."*

And from Protestant church circles in Germany, he elicited the following response:

*"The reports leave no doubt that the new form of paganism is no less dangerous than the old one (the godless movement) was…"*

- **"Das evangelische Deutschland", August 11th, 1935**

**The Mental Confusion of the Church Leaders**

If one asks about the causes of this terrible mental confusion, one can only assume the following: that these representatives of the intellectual forces of the past do indeed oppose Marxism, but they do not pursue this opposition nearly as fervently as the National Socialist movement, because they see in liberalism, Freemasonry and Marxism an adversary that lacks any deeper, formative powers; they want to support a state that protects their income, safeguards them from burglars, punishes criminals, and provides secure transportation options for their travels and conferences, and they do not want a state that embodies a worldview which an entire people has adopted to safeguard its very existence - thus, they do not oppose the new movement from the standpoint of Christian faith, but evaluate matters solely from the standpoint of their own rule within the nation.

In the struggle to reshape life, the National Socialist movement has restored to a divided and faithless people a belief in themselves and, with it, a sense of purpose for their work in this world; each of us, no matter where we stand, is today sustained by the realization that our work is not merely a material activity, but that it fits in somehow and somewhere with the collective work of all Germans.

The symbols of this new inner attitude of the German people, which are emerging here in Nuremberg, in Munich, and throughout Germany in accordance with the Führer's will, are the signs of this great, new force that is internally orienting millions of individuals—and that is precisely what many representatives of the intellectual past do not want! Thus, in many of their representatives, they seek not only to oppose the new political state, but they also want to destroy once again the hard-won meaning of a life's work for the German nation!

We wish to state this clearly here: this struggle against the meaning of our life's work seems to us just as criminal as the Jewish-Marxist sabotage of the world, and moreover, the attitude of those waging this struggle strikes us as even more than short-sighted; they had the great opportunity, in the midst of building the new state, to place their work at Adolf Hitler's disposal and to march with him, to eradicate Bolshevik atheism with him; however, they have now missed this opportunity, and if one fails to recognize or refuses to recognize such chances in world history, then one has pronounced one's own judgment of fate.

The National Socialist movement, which fought for victory without them and, also without them, won for the Germans a deep sense of the meaning of work, cannot entrust not only political matters, but also the entire spiritual education of the German nation to those who proved themselves incapable in the struggle

against chaos, or who, in part, even sided with those who once helped bring about the immediate destruction of the German Reich.

**The Defense of European Tradition**

When I said at the outset that the National Socialist movement examined not only the destructive realities of our lives, but also the conditions that made them possible, we now find ourselves at a point that demands of us precisely the same inner sincerity that we once had to muster in the realm of domestic politics - before the forum of this congress of the National Socialist movement, we must therefore declare that, if the representatives of religion and culture in other states and in the name of other institutions not only fail to combat the world-destroying Bolshevik movement, but even turn against us, as the proclaimed upholders of European tradition, they too are thereby contributing to the conditions and causes that prepare the downfall of the peoples; and if, one day, as the Dean of Canterbury hoped, the Bolshevik idea—which he described as Christian—were to reach England as well, then after the downfall of that state, a historian would have to conclude, after several centuries, that the blame for this collapse lay not only with the immediate torchbearer, but above all those who kept the gates of the realms open to the deliberate, hate-filled destroyers of the substance and forms of our Europe.
If we place this Reich Party Congress under the banner of creative work, we must equally recognize the antithesis of this creative will at work - as work directed by the state can represent a new meaning of life for many millions, another so-called form of work, though also directed by the state, often proves to be a form of inhuman slavery.
When streets named after Adolf Hitler are built in Germany, this is a sign of new creation and the will to beauty; when the colossal walls of the stadium and the congress hall rise here in Nuremberg in the coming years, they will be symbols of a nation’s highest self-respect and a manifestation of an indomitable workforce.

**Bolshevik Slavery**

On the other hand, when the canals to the White Sea and the Volga, as well as the eastern railways, are constructed in the Bolshevik state under the leadership of Moses Berman, Salomon Sirin and their ilk, their construction is a sign that a people has sunk back into the most wretched slavery, the likes of which are found only in the ancient Asian states; every kilometer of these canals and railways is marked by thousands of starved and murdered political opponents who somehow still rebelled against their slave masters in Moscow, or were even merely suspected of not condoning the destroyers of their homeland - this single example alone shows how brazen that equation of Germany and the Soviet Union—as made, for instance, by the Oxford Church Congress—has been; the gentlemen who pass such resolutions clearly lack any understanding of the ways of this world, and here too they have demonstrated before all peoples that, in their present state, they are incapable of addressing a purifying and redeeming word to humanity.

If one delves deeper, upon examining the spiritual prerequisites, one will encounter an inner lawfulness in the contrasting conditions in Germany and in the Soviet Union: the liberal worldview and its illegitimate child, Marxism, both stem from the blood-dissolved individual. They believed they could, either through parliamentary elections or by forceful measures, unite these individuals—be it into a democratic “society”

or into a proletarian mass of millions; they then therefore had to strive to suppress everything that stood above them and destroy everything that protested against this eradication of individuality.
Where they rule politically with absolute power, they have done just that - what the blood-thirsty dictator in Moscow has carried out to an ever-increasing extent in the form of death sentences against his own followers is precisely the consequence of an inner law of subhuman thinking, which must suppress any independence of personality, creation, and genuine work.
That is why the tyrant always stands at the end of the doctrine of individualism and the worship of the masses - National Socialism, on the other hand, has proceeded from the premise that the great creative achievements of world history always bear the stamp of a specific personality; this personality, however, is not an individual entity detached from blood, homeland, and historical destiny, but rather the embodiment, the crowning achievement of a people.
Personality and people stand in an organic interrelationship with one another - at their head, therefore, is not a tyrant, but a leader.

Viewed from this perspective as well, National Socialism and Bolshevism, work and chaos, creation and demagogy stand in mortal opposition to one another; here, too, it becomes clear how senseless and foolish a comparison in the sense of an alleged similarity is in light of these two assessments of life.
Work is not slavery for us, nor is it meaningless activity in and of itself; rather, work—for the individual as well as for an entire people—is the true harmony between action and idea. An idea in and of itself, which is not tested by action, can become dangerous, however good it may often seem; an activity in and of itself, without the guiding star of thought or a directional instinct, is mere vegetating - only when both are combined and mutually tested can they yield that total, genuine creation—work and construction—which defines our present era.
In recent years, we have celebrated our victory over the enemy forces that had been subdued; we have come to realize that the indomitable will to achieve this victory was the mysterious force that enabled us to endure all sacrifices, and from the great struggle for power, we have entered the age of shaping the idea.

**The Comradeship of Work**

Whereas struggle was once the primary defining factor of the National Socialist movement, today it has become work, a sense of work that each of us must perform in our own place, which then stands as the achievement of one person or another and commands the respect of others, just as we ourselves must respect every achievement of any person in Germany - thus the foundation of everything that work and cooperation mean to us becomes clear.
From the World War, the German front-line soldier brought home the experience of comradeship at the front; the most precious thing that the National Socialist movement calls its own is likewise the comradeship forged in a 14-year struggle - from this comradeship of struggle, the comradeship of work has sprung.
With this awareness, we look beyond all the worries of daily life and believe that this legacy of our struggle will forever represent the great unifying element for all National Socialists, a sanctuary that must not be touched; every National Socialist must commit to himself that, should he ever err, he must make amends through redoubled comradeship, and if he should see a comrade in distress, he must come to his

aid - only when he does this can he hope that, should he make a mistake, comradely hands will reach out to help him.

This has nothing to do with sentimental talk, but rather signifies the cultivation of a creative life force that we all need—one that we have all honestly fought for and that we wish to pass on as a legacy to future generations.

The interaction between a strong instinct and a clear awareness of an inner truth regarding the fate of our time is feasible only through comradely work; this is a value we must cultivate, knowing that the mission of National Socialism—which we recognized as great long ago—has developed into a new power precisely in this era to the benefit of Germany, Europe, and the world.